

The

# Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

JACKSON MISSISSIPPI, THURSDAY, OCTOBER 8, 1981

Volume CV, Number 35

955 job possibilities

## Missions requests call for preachers

By Erich Bridges

RICHMOND, Va. (BP)—More than 900 requests for new missionaries have come into the offices of the Southern Baptist Foreign Mission Board, calling for 1,700 persons to commit themselves to overseas ministries.

The requests listed 955 jobs for new career missionary couples and singles, missionary associates, two-year journeymen and special project workers. Because many of these jobs are filled by couples, the total persons involved add up to 1,700. They are needed for assignments as church planters, preachers, educators, medical workers, and for a variety of other

"That's like one pastor for the entire Southern Baptist Convention."

positions ranging from business and communications specialists to social ministers.

Sixty-five percent of the requests call for missionaries to work directly or in partnership with national Christians in evangelism, preaching, church development and leadership training, according to Louis Cobbs, director of missionary personnel.

Other critical assignments, particularly in West Africa, Eastern Asia and Latin America, require physicians, hospital administrators, mission business managers and radio-television specialists.

"We've got to respond strategically where the harvest is taking place," overseas operations vice president Charles Bryan told personnel workers. "There are an incredible number of open doors right now, but how long will they stay open? We don't know how long the harvest will last."

In South and Southeast Asia, home for more than a billion people, the ratio of Southern Baptist missionary preachers to the population is one to 13 million. "That's like one pastor for the entire Southern Baptist Convention," said Bill Wakefield, area director for

"A call to preach is a call to preach. It doesn't have geographical boundaries."

the region. Only three new preachers have been assigned to the nine mission fields of the area in the last year.

But in spite of staggering numbers and profound cultural barriers in the region, people are increasingly responsive to Christian witness, Wakefield added. Baptist groups assisted by missionaries baptized 11,234 new believers in that area in 1980, a high number when compared to a total

church membership of less than 65,000.

Wakefield outlined 90 requests for new missionaries, including church planters and leadership trainers for Bangladesh, Indonesia and the Philippines, a hospital administrator for In-

dia, and a physician to treat Cambodian refugees along the Thai border.

In East Asia, Japan's mission force is requesting 38 new missionaries to work alongside an aggressive new generation of national leaders in

(Continued on page 2)

## FMB sets commissioning in Mississippi in 1984

Mississippians will be able to attend a Foreign Mission Board appointment service in 1984. The service will be held April 9, 10, and 11 of that year in the 11,500-seat Mississippi Gulf Coast Coliseum in Biloxi.

"We hope that this facility will be filled to its capacity for this service," Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, said. "This will be a rare privilege for Mississippi Baptists. It will be a time of high interest and inspiration."

Kelly met in Biloxi last week with other persons who will be working on plans for the appointment service. Others who were a part of this initial meeting at one time or another included Homer Beaver, administrative assistant at the Foreign Mission

Board; Bobby Perry, director of missions for the Gulf Coast Association; Gene Lambert, manager of the Gulf Coast Coliseum; Bill Holmes, assistant manager; Frank Gunn, pastor of First Baptist Church, Biloxi; Jim Keith, pastor of First Baptist Church, Gulfport; Nathan Barber, pastor of First Baptist Church, Bay St. Louis; Wayne Wilson, minister of education for First Baptist Church, Gulfport; and Don McGregor, editor of the Baptist Record.

The proceedings will get underway on Monday with a Foreign Mission Board staff meeting in the morning and committee meetings in the afternoon. The appointment will be held Tuesday evening.

There will be a meeting of the elected members of the Foreign Mission Board on Wednesday morning.

## Laser project heats up language work on Coast

By Tim Nicholas

A year after an intensive effort on the Gulf Coast to develop congregational ministries with five language groups, much of the work has borne fruit.

Of the five groups: Filipino, Hispanic, Korean, Vietnamese, and deaf, three have ministries going—or ready to go—that were not in existence prior to the "Laser" project of one year ago.

The Laser project, a term for the concentration of light into a narrow beam, symbolizing here the narrow focusing of the project on the targeted groups, took place the last full week of September, 1980. Paul Vandercook, who directs language ministries for Baptists in the Gulf Coast Association, put the project together.

Rodney Webb of the Home Mission Board directed the project and Richard Alford of the Mississippi Baptist Convention Board participated.

The project consisted of bringing in ethnic experts to seek out the ethnic commit members, establish communication with them, identify potential leaders, lead them to a personal relationship with Jesus Christ, and establish a congregational ministry.

There were "Ingatherings" of all five groups at the end of that week last year. However, not all are still meeting as congregations. The deaf still

only have someone interpreting services in two coast churches, Bay Vista and First Baptist, Gulfport. Said Vandercook, "At the time of the Laser, we got the idea beginning a deaf mission would be easy."

The Vietnamese group met at East Howard Baptist Church for several months after a lapse following the Laser. But the Vietnamese pastor, who visited one day a week, dropped out. Now an Anglo has been hired to work with the Vietnamese group. Mark Spain, a former U.S. missionary to Portland, Ore., will work in developing congregational and Christian social ministries with the Vietnamese while a student at New Orleans Seminary. He is scheduled to begin work in mid-October. Spain will begin ministries with Vietnamese teenagers with English classes and special interest projects such as offering auto mechanics classes. Skene Baptist Church in Bolivar County is providing \$500 per month to augment the Vietnamese ministry.

Oct. 26-31 there will be an evangelistic thrust in the Vietnamese community. Pastor Hai Mihn Tran from Washington, D. C., will join Spain in visitation and special services that week.

The work with the Koreans, which

(Continued on page 3)



Participants in a tent revival at Union are led by counselors toward a bus where counseling can take place.



This is the tent that was given the Mississippi Baptist Convention Board by the Home Mission Board for revivals. The Evangelism Department at the convention board administers the tent. (Tim Nicholas photos)

## Cooperative Program giving rises in state

The missions giving of Mississippi Baptist churches continues at better than a \$1 million per month figure, though for the year the total missions gifts are still \$210,071 short of the pro rata budget figure for nine months.

Through the first nine months of this year Mississippi Baptists have given \$9,281,179 through the Cooperative Program. This includes a record-breaking month in September, when the total gifts were \$1,236,857. The previous high month was January of 1980, when the total was \$1,221,296.

The gifts for September of this year were \$186,250 above those of last year,

according to Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. For the year to date the total gifts have been \$658,904 above those of the same period of last year, Kelly noted.

"In spite of the pro rata budget shortage to this point, we feel there is a good chance of meeting the budget for this year," Kelly said. "There are still three months left in the year, and they may be the finest quarter in the history of missions giving in Mississippi. Mississippi Baptists have always had a missions consciousness that makes them very dedicated to the concept of a worldwide witness."

## State Baptist Convention to feature family talks

The Mississippi Baptist Convention, meeting in Jackson at First Baptist Church, Nov. 9-11, will feature a series of testimonies on the Christian family.

Each of the six convention sessions will have a person giving an eight-minute testimony on some aspect of the Christian and his or her family.

Troy Brand, Jr., of Hickory, a furniture dealer and a deacon in the Hickory Baptist Church, will talk about the value of family worship and "How we do family worship in our home."

Mrs. James (Annette) Hitt of Jackson is former director of the Department of Character and Career Development at the Baptist Children's

Village. A homemaker, and mother of a one-year old daughter, Mrs. Hitt will discuss what she and her husband plan to do as Christian parents in rearing Megan.

Gerald Hasselman of Vicksburg, is principal of Warren Central Junior High School. He will emphasize "How we try to practice Christian principles in our home."

Mr. Harold (Jo) Hollman of Jackson is professor of sociology at Hinds Junior College and a Sunday School teacher at Oak Forest Baptist Church, Jackson. She is to speak on "How we try to keep our family Christ-centered"

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## Tent meet ushers in new style

By Tim Nicholas

Except for the crickets that crawl up pant legs, a tent is just like a church auditorium. Well, maybe there are a few more differences—since the weather inside a tent is the same as that outside, and there are no cushioned pews, and it's possible to swallow a bug while singing a hymn.

But all things are not negative. Professions of faith in Christ can be made in a tent.

And, according to the experiences of a group of revival-goers in Union, some people will come to a tent meeting that wouldn't darken the door of a church building.

The first revival was held last week in a tent that was given to the Mississippi Baptist Convention Board's Evangelism Department by the Home Mission Board's Evangelism Section. (Continued on page 3)

## Mississippians are appointed

ATLANTA—Four Mississippians were among 102 persons appointed to mission service by the Southern Baptist Home Mission Board in September.

Rodney Smith, Gulfport, is a church planter apprentice in Kalamazoo, Mich. Prior to appointment, he was a teacher at Pass Christian School, Miss.

He is a graduate of University of Southern Mississippi, Hattiesburg, and New Orleans Seminary.

Caley Nichols, native of Magee, and his wife, Marie, of Philadelphia, were assigned to western Montana where he is director of associational missions. Formerly, he was pastor of churches in Crystal Springs, Tylertown, Hattiesburg, Ethel and Magee.

He is a graduate of Mississippi College, Clinton, and New Orleans Seminary.

Bettye Anne Lovelady is vice president for administration, Mississippi Baptist Seminary, Jackson. She was dean of students, director of financial aids, and vice-president for student services, Tri-State University, Angola, Ind.

Lovelady is a graduate of Purdue University, Hammond, Ind.

## World Hunger Day offering helps

By James E. Smith  
Director of Development  
Global Outreach

This coming Sunday is World Hunger Day. World hunger is not just something we read or hear about. It is for real! For years I have heard that three-fourths of the world's population go to bed hungry every night.

Yet, I really did not know how real world hunger is until I started traveling to some of the Third World countries. Now, when I think or hear of world hunger I think of faces and people.

I often think of the little malnourished girl I was photographing in Haiti who kept saying to me, "Mister, I am hungry!"

My first real impression of world hunger was while traveling in Turkey. I was seated at a sidewalk eating table and when I opened my eyes after the blessing my lunch was gone. I was able to retrieve mine but several in the group never recovered theirs from hungry youths who had grabbed them and run. Since that time, I have seen hundreds of hungry and malnourished people in countries around the world. Many are dying in the streets.

Jesus, who gave his life for the spiritual welfare of us all, also showed deep concern for the physical needs of people. With tenderness and love he talked about our Christian responsibility to care for the needs of the poor and hungry. His concern for the need is so great that He even said that when we seek to meet their physical needs we are serving Him.

I am so thankful that we Southern Baptists in our great worldwide evangelistic thrust also make an intense effort to let people know God is concerned that they are hungry and hurting. Every Mississippi Baptist Church will want to take a worthy offering this Sunday.

When Hurricane David destroyed so much of Dominica, I flew to the country and set up an emergency ham radio station. World hunger funds were available to the missionaries to immediately provide food for distribution. Our dedicated missionaries worked night and day feeding hungry people. In fact, the Prime Minister sent to use the radio one day and said that Southern Baptists were the only ones actually feeding his people at that time. Thank God for the World Hunger Day Offering that had provided these funds.

Last year I was in Haiti when Hurricane Allen struck the lower part of the country. Homes were destroyed and entire food crops were lost.

Because funds were immediately available, Southern Baptist Missionary Jack Hancox was able to provide temporary shelter and food for the homeless and hungry. World Hunger Funds have also been used to drill water wells in this country where drought so severely increases the problems of hunger. Thank God for World Hunger Day Funds.

In August of this year I visited with Harold and Joyce Watson, Mississippians who are serving as agricultural

missionaries in the Philippines. Every Mississippi Baptist can be extremely pleased with the work this couple is doing. We just need to make sure they continue to have adequate funds to use in combating malnutrition and hunger.

I saw land that had been useless for years now being used to farm rice and other food crops because World Hunger Day Funds had provided money for needed irrigation. FAITH gardens established among church families majored upon providing Food Always In The Home.

Hunger funds used in the BOOST program provided Boys Out Of School Training, an intensive agricultural and Bible training program, which prepares young boys to be food producer and church leaders in their community.

Harold has just about come to be known as "the goat man" of Mindanao. Cows are expensive and also compete with humans for food. In his concern to get milk in the stomachs of the malnourished, Harold is raising and distributing goats to families throughout the Philippines.

His SALT Program of Sloping Agricultural Land Technology teaches people how to contour and grow crops on steep mountainside land that is otherwise useless for growing food. Thank God for World Hunger Funds.

World Hunger Funds help meet another need in the Philippines. At Marong on the Batan Peninsula the United Nation Refugee Processing Center has been located. Refugees fle-

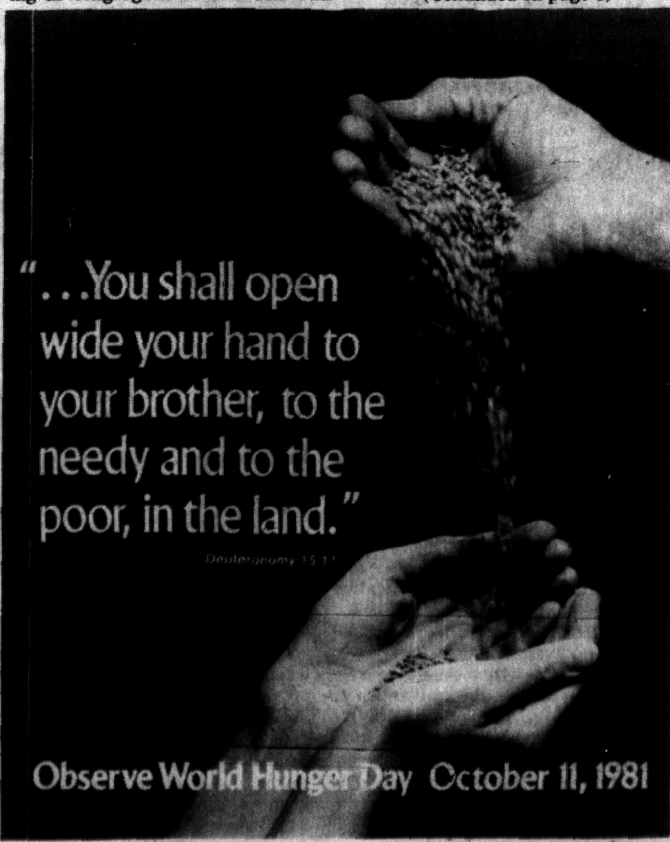
eing countries like Cambodia, Laos, or Viet Nam are brought here and kept until they are accepted by some country.

Our Southern Baptist missionaries are there seeking to meet the needs of these people. I had the privilege of visiting the Cambodian worship service led by one of our missionaries. The newly built Southern Baptist Training Center is almost completed and will soon be occupied. World Hunger Funds are at work meeting the needs of people.

I would like to think that world hunger conditions are going to get better, but they are getting worse. Last year the State Department's Report to the President on future world conditions stated that the world population was 3.2 billion people. They reported that it was expected to reach 10 billion by the year 2000.

This year the United Nations reported that the world population has already reached 4.5 billion people. Great concern was shown in both of these reports over how our growing world population is to be fed.

The World Hunger Day offering provides our missionaries with the financial means to say to needy people that we are concerned. Many of them have come to know Christ spiritually because of this concern. I am praying with great anticipation that this year's offering will be most generous as Mississippi Baptists join with other Baptists around the world in showing Godly concern for malnourished, hungry and dying people.



"...You shall open wide your hand to your brother, to the needy and to the poor, in the land."

Observe World Hunger Day October 11, 1981





**DALLAS (EP)** — Texas officials are investigating claims that a group of ministers nationwide has lost as much as \$300,000 through a retirement and health insurance trust program set up by a "born-again" businessman.

As many as 400 to 500 clergymen who joined Ministers Benefit Trust may have been stuck with unpaid medical bills, say State Board of Insurance officials.

The trust was set up in 1978 to provide a comprehensive health insurance program for clergymen, their families and church employees. It became "hopelessly insolvent" by last fall, a state insurance commission at Dallas said.

Officials say the trust, which was managed by Robert Downing of Hurst, Texas, administered for a fee, includes several thousand Baptist

(Continued from page 1)

church planting and discipleship training. The Japan Baptist Convention aims to double its 250 churches by 1989.

Korea missionaries likewise continue pleas for evangelists to help tap massive response to the gospel.

Response is also high in Middle America and the Caribbean Islands, according to area director Don Kammerdiener. He noted increasing requests from Mexico for pioneer and associational missionaries and openings for church planters, seminary teachers and mission business managers in Costa Rica, Guatemala, Grenada and Trinidad-Tobago. The Grenada and Trinidad-Tobago missionary organization requests must be met this year, he added, to maintain work in those nations.

Kammerdiener is also seeking preachers to "start from scratch" on two new fields, French Guiana and the Netherlands Antilles.

Again and again, area directors spoke of the need for "quality" missionaries—people prepared for adverse social or political conditions, committed to language study, equipped to resolve family and personal

(Continued from page 1)  
and church-oriented.”

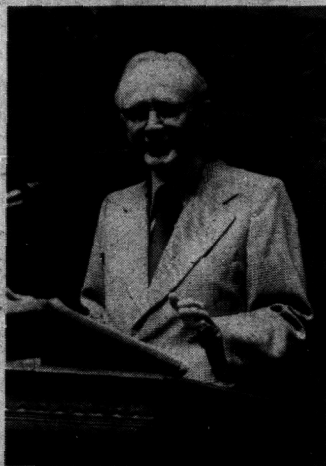
Ron Cassaday, minister of education at First Baptist Church, Vicksburg, will give emphasis to “Communicating with the family in the home” and on giving time to his wife and children.

Eugene Roberts, director of missions for Copiah/Lincoln Associations, will speak on how marriage enrichment experiences have freed him and his wife to be in better communication with one another.

The 1981 version of the Mississippi Baptist Convention begins a day earlier in the week than recent conventions. This allows the convention to finish its business and provide time for messengers to return to their respective churches for the Wednesday evening services. The first session is to begin Monday morning and the convention will conclude on Wednesday.



Pictured are some of the faces and activities that graced the 1981 Mississippi Baptist Student Union Convention at First Baptist Church, Columbus recently. Clockwise, from left, the pictures include: A row of speakers—Chester Swor, with cane; Linda and Bill Cates, musicians, and Jerry Jones of the Foreign Mission Board. Swor led in Bible studies. At Swor's left is Tommy Shumate, Swor's associate who led a conference on witnessing. The BSUs fought for their honor on the volleyball court Saturday afternoon in a tourney. The teams pictured are from Mississippi Delta Junior College and Delta State University. The overall winner was the BSU directors and faculty. Above, students register for housing which was arranged by students at the W. The Mime Team from Blue Mountain College provided a theme interpretation. And missions commitment speaker Saturday evening was Baker James Cauthen, retired president of the Foreign Mission Board. Below, Summer Missionaries Boyd Smith (Delta State) South Carolina; Anne Harrington, (Blue Mountain) Alaska; Terry Rowe (Hinds) Zimbabwe; and Mitch Kalom (MC) Arizona; shared their missions experiences in a dialogue session with Lloyd Lunceford (center). Seated in background is Laurie Fisher, state BSU secretary.



**By Greg Warner**  
FORT WORTH, Texas (BP)—Trustees of the Radio and Television Commission (RTVC) spent much of their fall meeting studying strategy for the American Christian Television System (ACTS), the proposed national Baptist television network.

Earlier in the year, the group approved the initial strategy for ACTS, which included applying for 105 low-power television stations and purchasing of satellite time to carry ACTS programming. With those actions completed, the board turned attention to other ACTS details.

Jimmy R. Allen, commission president, outlined two possible schedules for programs on the network. One plan called for eight hours of daily programming, scheduled into four-hour morning and evening blocks of time. The other plan suggested six hours of daily programming scheduled into one evening block.

A trustee committee has been formed to review and update board policies. It will define the scope of the trustees' involvement in RTVC activities, and also may include policy governing the structure of the ACTS network and ACTS' relationship to churches. A report is expected at the board's next meeting March 8-10.

Trustees also increased their personal liability insurance from \$1 million to \$5 million to cover the increased public exposure that will result when the national television network goes on the air.

The board approved a revised budget for the 1981-82 fiscal year totaling \$4,804,700, including an average nine percent pay increase for commission employees. A proposed budget of \$5,420,211 for 1982-83 was presented which includes a request for a 15 percent increase in Cooperative Program income, up to \$4,229,010.

It was announced during the meeting that "Powerline," the RTVC's top-40 radio program, has been scheduled on its 1500th station. "Powerline" already is the nation's most widely syndicated radio show of any kind.

A new commission program of contemporary Christian music, "On Track," was announced to be scheduled for 111 stations even before the program premieres Oct. 1. It is reported to be the fastest start of any new RTVC program.



**NASHVILLE, Tenn. (BP)**—Two professional staff members were elected and a \$650,000 budget was adopted by trustees of the Southern Baptist Christian Life Commission at their annual meeting.

Trustees also approved a plan for the distribution and use of a complete line of new and revised literature and products.

During the meeting, commission members also approved plans for intensified efforts in world hunger promotion and education, in response to 1981 Southern Baptist Convention action in Los Angeles affirming the Christian Life Commission as "having primary responsibility for informing Southern Baptists about the moral issue of hunger."

Members elected W. David Lockard, 55, as director of organization and ratified the election of Larry Braidfoot, 39, as general counsel and director of research. Braidfoot joined the staff Sept. 1.

Lockard has been director of missionary orientation for the Southern Baptist Foreign Mission Board's Missionary Orientation Center at Callaway Gardens, Ga., since 1967. For 14 years he was a missionary to Rhodesia where he did general evangelistic work in the Bulawayo area and then led in establishing the African Baptist Theological Seminary near Gwelo and served as its president.

Lockard received his B.A. degree from Baylor University and a B.D. degree and a Th.D. degree in ethics from Southwestern Baptist Theological Seminary.

Braidfoot received his B.S. degree from Texas A & M University, an Ll.B. degree from the University of Texas School of Law, and a Ph.D. degree in ethics from Baylor University.

**ATLANTA (BP)**—The daughter-in-law of a prominent Southern Baptist pastor in Atlanta was murdered and her co-worker severely injured during a lunchtime assault in a Decatur park Sept. 21.

Jean Buice, 35, daughter-in-law of Lester Buice, pastor of Rehoboth Baptist Church, was found dead in a culvert in Glen Lake Park following the midday attack on the two women as they enjoyed lunch in the park.

Authorities said two armed men in shorts and ski masks attacked Buice and Bettye Ann Miles while they were eating lunch. Miles escaped the assailants by climbing a fence into the yard of a home near the park, and was admitted to a local hospital and listed in fair condition. She had been beaten



John Dunaway, rig, Kentucky pastor, has been elected chairman of the Executive Committee of the Southern Baptist Convention, replacing Howard Cobble, who moved from a Georgia pastorate to one in Kentucky. The move made Cobble ineligible to serve on the committee. William F. Fortune, a Knoxville, Tenn., layman, center, has been elected to replace Dunaway as vice-chairman of the committee. Lois Wenger, left, of Orlando, Fla., has been elected secretary, replacing Donald Gent of Indiana. Gent resigned that post to become chairman of the business and finance subcommittee of the Executive Committee.

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# Tent

(Continued from page 1)

That revival, the Greater Union Area Crusade, was sponsored by a group of Union area churches, including First Baptist, Pine Grove, County Line, Neshoba, Pinkney, Emmanuel and Antioch, plus several Missionary Baptist churches.

Guy Henderson, the convention board's evangelism director, Chester Vaughn, program director for the board, and W. Lowrey Compere, board member from Newton County, led in a brief dedication service Wednesday evening for the tent which is available to Baptist churches on request.

The revival began on Sept. 26 and ran through Oct. 1, avoiding competition with the Friday night football games. Seating held 450 and the tent was full Sunday night. Other nights there were between 200 and 300.

The crickets were a nuisance and a pest control company had sprayed the ball field by Wednesday. Organizers were given the local baseball field for the revival only charging for utility use. First Baptist, Union, provided a nursery.

One singer on Wednesday night claimed to have swallowed a bug just before his number. Those singing after him asked what kind of a bug.

Weather cooperated throughout the revival and light sweaters were the most covering needed.

A number of decisions were made during the revival and counselors trained by Jim Hill, one of the revival team members, offered counseling after each service.

The revival preacher was Danny Lafferty, veteran of another tent revival at Quitman last year. Lafferty, a full time evangelist, worked with Hill and Keith Thrash, musician, who is minister of music at Mt. Olive Baptist Church near Greenwood.

Lafferty spoke to the Clarke College BSU and to two high schools, Lamar High and Newton Academy. He reported that 23 kids were saved at Lamar and 10 professed Christ at Newton.

Even after services, things were happening. Lafferty said that after the Wednesday evening service, the car he was in passed by a jeep that had broken down on the highway. A pastor connected jumper cables while Lafferty led one of the boys in the jeep to Christ.

Lafferty said that people attending a revival in a tent for the first time "after the first few nights, they began to relax and say this is not so crazy after all."

He estimated that 75-80 percent of the people attending had never been in a tent meeting before. Traditionally, the home of pentecostal revivals, the tent meeting is rare among Southern Baptists.

But that rarity is moving toward the past. Already church groups are lining up for use of the tent.



Danny Lafferty preaches as Keith Thrash looks on.



Tent evangelism among Southern Baptists in Mississippi is beginning with the arrival of this tent administered by the board's Evangelism Department.

## Women's Day of Prayer is Nov. 1



These women participated in the meeting to plan for the Women's World Day of Prayer, November 1, Sunday afternoon 2:30 p.m. - 4:30 p.m. at Broadmoor Baptist Church, Jackson.

Mississippi Woman's Missionary Union, assisted by the Hinds-Madison Association of WMU; Mississippi Progressive Baptist Convention and the Greater Jackson District Woman's Auxiliary, met together to plan for the Women's World Day of Prayer. A worldwide Day of Prayer as women on six continents join hearts, hands and voices in prayerful worship.

The Baptist Women's Day of Prayer is a thrilling opportunity to unite with other women in Christ around the world!

The theme of this year's program is "Free to Receive." Ethel McKeithen, Baptist Women Consultant, Mississippi Woman's Missionary Union will preside and give the introduction to the

program. Mrs. Elise Williams, Youth Director, Mississippi Progressive Baptist Convention; Mrs. Marguerite Rogers, Director, Woman's Missionary Union, Hinds-Madison; Mrs. Maudine Taylor, Secretary, Greater Jackson District Woman's Auxiliary, and Mrs. Connie Rubb, Vice-President, Greater Jackson District Woman's Auxiliary, will all share on the program.

Mrs. Nancy Davis, Clinton, will direct the music, while Mrs. Mary Ann Hodges, plays the piano, Mrs. Jan King at the organ.

Left to right in the picture at left, planners are: Judy Ann Fortenberry, Mrs. Connie Rubb, Mrs. Amanda Turner, Mrs. Elise Williams, Mrs. Mary Catherine Atwood, Marilyn Hopkins, Mrs. Dot Porter, Waudine Storey, Mrs. Maudine Taylor, Mrs. Kathryn Scott, Mrs. Marguerite Rogers, Ethel McKeithen.

## Laser projects heats up on Coast

(Continued from page 1)

was not going at the time of the Laser, had been on again, off again work for several years. Some measure of permanence was added in February when Woong Ho Song was hired to develop a congregation.

Song comes to Emmanuel Baptist Church, Biloxi twice a week from Mobile where he is pastor of the Mobile Korean Church, a self-supporting congregation.

Song does visitation and holds Bible study on Thursdays and returns Sundays for worship and more visitation. Much of the congregation consists of service wives from Keesler Air Force Base. He preaches in Korean because he says he feels people "understand better and feel more comfortable." He says the wives will go to American services out of respect for their husbands but that "they miss a lot of things with their language and customs."

That, however, is a drawback, says Song because his congregation lacks the family orientation. "But 'We feel it is significant to have a church at this place.'"

Song's father, brother, and three sisters' husbands are all Presbyterian pastors.

The Filipino work has continued uninterrupted from the Laser project. Weekly services were held on Friday nights at Belaire Baptist Church with Belaire Pastor Milton Burns leading in English. Manny Cuarema, a Filipino, occasionally leads in the studies. Some of the servicemen husbands attend with their Filipino wives and many of the congregation are long-time residents. One couple owns an Oriental food store which is a regular point of contact with the people.

When Mike Gonzales first visited the Hispanic group Primera Iglesia Bautista de Biloxi which meets at First Baptist Church, Biloxi, there were only a "few people," he said. There were only three or four in Sunday School and twice that in worship, he said.

He returned in June as pastor and since there are three Sunday School classes and about 20 in worship services. One men's and one women's class meets in Spanish, and one mixed class meets in English, allowing non-Spanish speaking spouses to attend. All the children attend the regular Sunday Schools of the First Baptist Church.

In worship, headphones are provided for the English-speaking to receive translations. One person received Christ after hearing the gospel through the headphones.

January through May giving averaged \$230 per month. Gonzales said the August offering was \$1,227. "When the people are trained to give and they consecrate their lives," said Gonzales, "they give."

It's a full program including missions organizations and a Church Training program which Gonzales uses for doctrinal training.

He's leading the congregation into Baptist life. Sixteen are fathers. When

he came, according to Vandercook, three were tithing. Ten percent of the church incomes goes to missions—seven percent to the Cooperative Program, three to the association.

Gonzales knows first hand the missions he's teaching. "I love missions and I know Jesus through the Home Mission Board in Cuba," he says. "Miss Christine Garnett. I attended Vacation Bible School with her at age 15." Matter of fact, Miss Garnett established a Bible study in Gonzales' mother-in-law's house in Cuba.

He came to the States as a layman, was minister of music at First Spanish Baptist Church, New Orleans 1967-69, and began Spanish work in Hollywood, Fla., in 1971. He became an HMB missionary in 1972. After seven years, when he left there, the church had its own land and building.

He worked in Ohio for three and a half years as pastor of First Spanish Baptist Church, Lorain, Ohio, where offerings jumped from \$1,200 in four months to \$4,000.

Gonzales mails a newsletter in Spanish to about 250 families in the area. And he's begun a music and preaching radio show on WOSM-FM 103.9: 9:30-10 a.m. on Sundays.

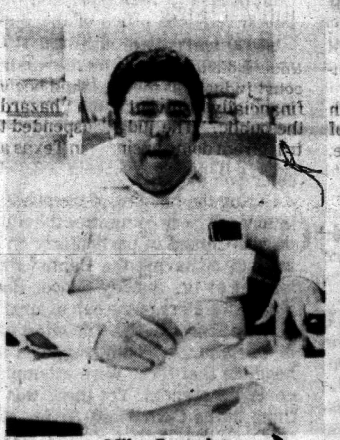
Missionary family night is every last Wednesday of the month where missions groups meet at once following supper.

But with many members in the military, stability in leadership is lacking. "We are not thinking about that," says Gonzales. "We do not put it here," he says, pointing to his head. "It doesn't matter. God put us here. In the meantime, we are working. Maybe one day we can have a strong church."

Vandercook says that the Laser project was successful, even though all aspects are not still working.

He adds, "The things that didn't work were the fault of the followup." Vandercook notes that "we didn't follow up quickly enough and we didn't have the financial resources lined up."

Nonetheless, "If we had it to do all over again, we would."



Mike Gonzales



Pastor Song enjoys after-worship fellowship with Korean congregation.



"Papa Greg", a Filipino, talks about "God-love" among people during Bible study.

### Mississippi Baptist Activities

Oct. 11 World Hunger Day (CAC Emphasis)  
Oct. 16-17 Area Church Organist and Pianist/College Workshop and Recital; William Carey College, Hattiesburg; 1 p.m., 16th - 12:30 p.m., 17th (CM)

## Keyboard workshop is Oct. 16-17



Armstrong Riddle

An area keyboard workshop to be held Oct. 16-17 at William Carey College will feature Gerald Armstrong, Polly Riddle, and Linda Shipley.

Armstrong, instrumental consultant, Church Music department, Baptist Sunday School Board, Nashville, Tenn., will lead conferences on staff relationships, accountability, resources, materials, and instruments in worship.

Riddle, director of keyboard studies at William Jewell College and organist at Wornall Road Baptist Church, Kansas, City, Mo., will lead conferences for church organists. She has a master of sacred music degree from Southern Seminary and doctor of music education degree from University of Oklahoma, and has done postgraduate work at University of Kansas. Books she has written include A Guide for the Church Organist, Instructor's Manual, and Church Organ Method.

Shipley, assistant professor of music theory and piano, New Orleans Seminary, holds a bachelor of music degree in piano from Carson-Newman, a master of church music in piano performance, from Southern Seminary, and Ph.D. in music theory from Florida State. She will lead a conference for church pianists.

Riddle and Shipley will be presented in recital (open to the public) Friday evening, Oct. 16, at 8:15 p.m. in Thomas Hall, William Carey College.

The workshop is sponsored by the Church Music department, Mississippi Baptist Convention Board, and the music department of William Carey College. Coordinators are Dot Pray, keyboard specialist, Church Music; James Fry, acting dean, William Carey; and Joe Styron, graduate assistant, William Carey.

The meeting will open Friday at 1 p.m. and close Saturday at 12:30 p.m.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Baptist Press is responsible . . .

## A separate board would not improve it

A proposal that sounds innocent enough on the surface of it has the potential of causing problems that could eat away at a pillar of Southern Baptist greatness. Baptists must have a free press to be able to function as Baptists just as our nation must have a free press to remain free and independent.

The operation of a democratic system demands a free flow of information.

Whenever that free flow is hampered or manipulated in any way, the body that the information is supposed to serve is in danger of becoming something other than a democracy.

The proposal in question was placed before the Southern Baptist Convention in Los Angeles. It was that Baptist Press, the news gathering and disseminating agency for Southern Baptists, be placed under a separate board. It is now a part of the staff of the SBC Executive Committee. It was in an effort to remove Baptist Press from the framework of the Executive Committee that the motion was made.

At first glance the proposal sounds

plausible. How could Baptist Press be more free than if it had its own board?

Since its inception, Baptist Press has done a magnificent job of being an artery for helping keep Southern Baptists informed. For the last 22 years of that agency's life its director has been W. C. Fields. Many Mississippians will remember him as a former pastor of First Baptist Church of Yazoo City and as a former editor of the Baptist Record.

If memory serves correctly, it was another Mississippian, another editor of the Baptist Record, who said, "Trust the Lord and tell the people." He was the first editor, the highly esteemed Baptist statesman, J. B. Gambrell.

This editor at this time is the president of the Southern Baptist Press Association and as such I appointed and I meet ex-officio with a committee of that association called the Baptist Press liaison committee. Two weeks ago we took a hard look at this situation. The fear is that if a separate board were established, that board

could be controlled. An element within the ranks of Southern Baptists has announced the intention of seeking to control its boards. If a Baptist Press board were controlled, the news would be controlled. We desperately fear that condition. Anytime a group seeks to undermine a democracy, it seeks to control the dissemination of news.

A logical question, of course, is: Is there not a possibility of news being controlled with Baptist Press being a part of the Executive Committee staff? The answer would have to be yes. There is a larger body involved in this case, however, than would be the situation if Baptist Press had its own board. It is a body that acts on behalf of the convention between sessions of the convention. Let there be no mistake. This body takes its work very seriously. It may be gracious rather than hard-nosed in its attitude, but it will not be swayed from what it believes to be right. Mississippi is represented on that committee by three fine men. They are Owen Cooper of Yazoo City, Tommy King of Laurel, and Clark

McMurray of Pascagoula. Two are laymen; one is a pastor.

Harold Bennett is executive secretary-treasurer of the SBC Executive Committee. He is the chief executive officer. As such he, of course, has the possibility of final say in Baptist Press matters. But he understands the necessity of a free flow of information, and he is responsible to the Executive Committee. Indeed, rather than being a censor, he very well could be a bulwark against any effort to manipulate the news operation of Baptist Press.

With freedom of the press goes responsibility. This is inescapable. The people who are entrusted with the operation of news services must exercise this trust wisely. Otherwise there is a distinct possibility of a perversion of information, which can be just as bad as a cover up.

Surely the messenger who made the motion before the convention had the best of intentions in mind. However, there seems to be no reason for a change in the present structure at this time.—DTM

Tonight 3/4 Of The World Will Go To Bed Hungry

HE THAT GIVETH TO THE POOR SHALL NOT LACK.  
— PROV. 28: 27



## Places

### A song goes a long way

How can I witness to neighbors and friends if I don't have the time to go knocking on doors? Paul Vandercook listed some ideas in *The Tide*, newsletter of Gulf Coast Baptists:

"Take several friends shopping in the same car. Pretty soon sharing Christ will be a part of your conversation. Have a party. Invite folk on your block for a community get-together. . . . By organizing the party you control the entertainment and the refreshments. You'll get to know your neighbors, share common concerns, and eventually your Christian witness. Borrow tools, coffee, sugar, or whatever you can think of without being a pest. You may even borrow a kid to help around the house. . . . Promptly return what you've borrowed and use that time to establish a friendship through which you can share Christ."

Or maybe you could sing hymns while you do your gardening. When I was visiting Maryann Barbosa and her pastor husband Achilles in Belo Horizonte, Brazil, I learned the story of how Achilles' father became a Christian. It is written in a Portuguese biography, *O Pioneiro das Alterosas* by Joao Leao dos Santos Xavier.

As a young man, in the early 1900's, Achilles Barbosa, Sr. lived in the town of Onca, Brazil. Often he would walk to his cousin's farm to eat oranges and sugar cane. Children playing outdoors along the way would follow him, for he loved children, and they loved him. One Monday morning he and the children were passing a small house when they heard singing, and stopped to listen. Franquelina Gomes and her daughter, Conceicao, were washing clothes under a mango tree in the back yard and were singing a hymn that was used in Baptist worship services held in their home. It was a song of love and promise about the home God is preparing in heaven. When the singers saw Achilles and the children, the daughter stopped, but the mother kept singing.

Achilles, a lonely, unhappy youth, stood listening until the last word ended. Then he left with his soul stirred and with a feeling of upheaval within.

That night, on his way back home, he saw a lighted candle in the Gomes house, and stopped to talk to the father, Jose. On the Saturday before, the Gomes family had attended a public welcome given three new Catholic missionaries to their own. Achilles, a Catholic, had given the welcome address. Now Jose complimented him on his talent as an orator.

The next night Achilles went to the gold mine where Jose worked as a night watchman. While the young man was there, Franquelina arrived with cookies and tea. Jose gave Achilles a Baptist newspaper, the *Jornal Batista*, which had a long article in it about Martin Luther.

Afterward Achilles continued regularly to visit the gold mine to talk with Jose. He borrowed a Bible and in a hidden place in the woods he studied the book which was to transform his life. The world until then had brought him only disillusionment, but one day on his knees he accepted Christ as his Savior.

Many criticized him for his decision. The girl to whom he was engaged refused to marry a "Protestante." Among the leaves and trees of his secret prayer place, he cried out to God for help. One night in a dream he heard the Savior say, "He that believeth on him shall not be confounded." (It was not until some time later that he recognized these words were from I Peter 2:6-7.) In a dictionary he learned that "confounded" meant embarrassed, humiliated, upset.

People continued to say to him that he would lose materially in this new faith, that he would lose his kin folks, that he was losing certainty for doubts. Yet he had found the peace for which he was longing, and a faith that not only gave doctrine but provided the strength to live it. He was free, for in Jesus he had found true liberty.

Later he became the Brazilian Baptist Convention's first missionary to Portugal, and for many years he was pastor in Belo Horizonte—because once a woman sang hymns as she washed, and her husband took time on his work breaks to witness to a lonely boy.

### Members scattered over 500 miles

ROSELAND, Va. (BP)—Dennis Hester is not a typical pastor. But, then, Jonesboro Baptist Church in Roseland isn't a typical church.

Membership in the small church is scattered over 500 square miles.

To get better acquainted with his far flung members and their neighbors, Hester writes an inspirational column, "The Daily Walk," for the county weekly newspaper.

He also goes to some of the half dozen or so grocery stores that dot the countryside to play his guitar and sing.

"I just sit down on the porch, or on a bench inside the store, and start singing. It's amazing how many people you can meet that way," he said.

"If we reach the unchurched," says Hester, "I'm convinced we've got to get out and rub shoulders with the everyday world."

Hester, a native of Kernersville, N.C., is a graduate of Gardner Webb College and Southeastern Seminary.

## Letters to the Editor

### Needs commentaries

Editor: I would like to secure back copies of the *Standard Lesson Commentary* for the following years: 1950, 1951, 1952, 1953, 1954, 1955, 1956, 1957, 1959, 1960, 1961, and 1964.

These are published by The Standard Publishing Company of Cincinnati, Ohio.

Please write indicating cost to R. G. Stewart, 228 Winfield, Jackson, Ms. 39212.

R. G. Stewart  
Jackson

### The Sunday School Board suit . . .

## No evidence of cover up

Any discussion of Baptist Press as a news agency had to come to grips eventually with the Baptist Press handling of the story recently of a suit against the Sunday School Board.

To set the stage quickly, it should be noted that as outlined in the accompanying editorial, Baptist Press is a part of the structure of the Southern Baptist Convention Executive Committee. It is operated from the office of public relations. Annually the Executive Committee elects members of a public relations advisory committee from outside the Executive Committee membership, though Executive Committee members can be members of the advisory committee if they fit into any of the categories from which members are drawn. This editor has been a member of that committee as one of two state paper editors who are always on it; and I served one year as chairman of the committee.

In addition to the discussion by the Baptist Press liaison committee of the SBC motion on Baptist Press as mentioned in the other editorial, the public relations advisory committee also discussed that motion. The Baptist Press liaison committee was invited. It is always an open meeting, and other editors attended as well.

It must be noted that Baptist Press is run on a shoestring. There is no money for it other than through the budget of the Executive Committee. Therefore a system of news gathering has been devised. Within almost every major agency there are people with jour-

nalism backgrounds, and they have been formed into a bureau-type operation for feeding news to Baptist Press. There are bureaus at The Baptist Joint Committee on Public Affairs in Washington, the Foreign Mission Board in Richmond, the Home Mission Board in Atlanta, the Sunday School Board in Nashville, the Brotherhood Commission in Memphis, and in the public relations office of the Baptist General Convention of Texas in Dallas. In addition, all of the state Baptist papers feed news to Baptist Press much as in the Associated Press network.

All of these people are expected to be objective.

During the meeting of the public relations advisory committee the editors present zeroed in particularly on the wisdom of having the Baptist Press bureau at the Sunday School Board handle the story of the suit against the Sunday School Board. The latest issue of *Christianity Today* suggests in a headline that there were attempts to cover up scandal. Yet there was nothing in the *Christianity Today* story that is relevant to the trial that was not carried in the Baptist Press stories that appeared in the Baptist Record on July 30 and Sept. 10.

The Sunday School Board reporter who wrote the story and the entire Baptist Press staff were present for the advisory committee meeting. The situation was carefully explained. It has been a Baptist Press policy all

along for bureau people to write stories about their own agencies because of their greater knowledge of circumstances. Again, they are expected to be objective. This procedure was followed in this instance, though the Baptist Press news director, Dan Martin, sat in on most of the trial also. These people felt that the story had been objective.

The presentation of Baptist news is done through a far-flung system of people who are dedicated to keeping Baptists informed. The salaries of some of them are paid by agencies, and some of them are paid by separate boards. This is not the point. Their interests are in giving Southern Baptists the news they need to have in order to be able to function effectively in their tasks of healing, education, and evangelism. They feel they can best serve the Lord by doing just that. They are professionals. The one thing most despicable in the thinking of any one of them is an attempt to cover up something, particularly among Christians.

It is true that as the suit against the Sunday School Board progressed there were revealed instances of previous indiscretions by Sunday School employees. These had not been publicly known previously and had nothing to do with the nature of the suit except to indicate what had caused the plaintiff to embark on a course of action that finally resulted in his charging the Sunday School Board with defamation of character.

These were instances of years ago. People who were discovered in compromising situations were invited to resign. They did so to protect what was left of their reputations. Should such instances have been made public in the interest of full and open news coverage? I think not. To have done so would have destroyed the possibility of such negotiations. If a person seeks to protect himself by resigning instead of waiting to be fired, he is due some bit of cooperation. The resignations were all reported in the Baptist Record.

There are 1,500 employees of the Sunday School Board. Our message to the world is that people are sinful and can be saved only by grace. Among that many people there is bound to be some evidence of the sinfulness of humanity. There are 13 million Southern Baptists, and we are not perfect. The Sunday School Board will have to deal with its share of those who fall farther short than what is considered acceptable.

The fact of the matter is that the Sunday School Board does deal with them. Without seeking to bathe our thoughts in all of the sordidness that might accompany the situation, let's be happy with the assurance that once the condition is known it is dealt with. The Sunday School Board is not a den of iniquity. Of the 1,500 employees there have been only three or four who have surfaced as problems. They are gone. Thank the Lord for an administration that will see to it that they go.—DTM

## Third World tensions relate to withdrawal of Salvation Army from World Council

NEW YORK (EP)—A shift in the axis of Christianity toward the Third World is behind tensions in the World Council of Churches that precipitated last week's withdrawal of a founding member. The Salvation Army, which was among the mainly European and American denominations that started the cooperative organization 33 years

ago, pulled out in the sharper, wider currents of the present.

The reason given for withdrawal of the evangelistic and relief service army was its contention that politics overshadowed the gospel in the council's aid to black guerrilla movements in Africa. Such grants, directed heavily to pro-independence groups in the Southwest African territory of Namibia, have caused controversy and recurrent protests from various U.S. and West European churches.

Underlying the strain was the vast, changing development in the spread and constituency of the ecumenical organization, swinging its center toward the east and poorer, undeveloped regions. Not only the makeup of the council, but its geographical dimensions and scope of work have changed drastically since the founding assembly in Amsterdam, the Netherlands, in 1948.

Involved then were only 124 Protestant denominations, mostly European and American. But now there are nearly triple that—301 denominations totaling nearly 450 million members on six continents and islands.

The council now embraces ancient Eastern Orthodoxy, the Russian Orthodox and other churches of the Communist orbit, and a huge infusion of Asian and African denominations, including three American members joining last week.

Similar to power shifts in the United Nations, the rise of Third World influence in the council has thrown its balance of power strongly in support of black independence movements.

Over the last decade, the council has made grants totaling about \$4 million under its program to combat racism, including \$775,000 in 1980. About half went to the African National Congress

and South-West Africa's People's Organization.

The council stresses that the grants are made for humanitarian purposes of medical care, food, shelter and related uses, not for weapons, but the council has no means to control the spending. The Salvation Army first suspended council membership in 1978, and with growing unease about the grants and prospect of more of them, formally withdrew at a meeting of the council's central committee in Dresden, East Germany.

The council's general secretary, Philip Potter, a black Methodist from Jamaica and a pacifist Christian, has said the council in its early years focused primarily on reuniting the divided churches. But he said churches have realized the "whole life of human-kind comes under God's rule" and the churches have a duty to seek changes in socio-political structures.

## Allen gets to meet Begin

FORT WORTH, Texas (BP)—Jimmy Allen, president of the Southern Baptist Radio and Television Commission, and nine other religious leaders met with Israeli Prime Minister Menachem Begin in an hour-long conference at New York's Waldorf-Astoria, following the prime minister's meeting with President Ronald Reagan, and preceded a trip to Plains, Ga., to visit with former president

Jimmy Carter.

In his remarks to the group, Begin cited Israel's normalization of the process to negotiate autonomy for citizens as well as progress in his conversation with President Reagan about mutual action against Soviet aggression in the Middle East.

Begin recalled the visit he and Allen had had in connection with that country's anti-bribery law hearings (at one

time a matter of major concern between Baptists and Israel) and defended it as "morally right" but said it would not be used to deny other religious groups their rights in Israel.

"I told Mr. Begin I was aware of his concern that Israel communicate to the world the image of a champion of liberty," Allen said. "He assured me of Israel's commitment to religious liberty for all its citizens."

### FMB releases hunger funds

RICHMOND, Va. (BP)—The Foreign Mission Board released nearly \$303,000 in hunger relief funds Sept. 18 for use in five countries, including \$120,000 for Poland.

The action came just two days after the board earmarked another \$600,500 in hunger and relief funds at its September meeting for use in 27 projects in 17 countries.

The \$120,000 for hunger relief in Poland was cabled to John David Hopper, Southern Baptist fraternal representative to eastern Europe, according to John R. Cheyne, the board's consultant for relief ministries.

The remaining \$183,000 went to hunger programs in Tanzania, Uganda, Haiti and Peru, Cheyne said, for such efforts as water supply, poultry projects, agricultural projects, a food-for-work irrigation project and other developmental ministries.

The board's response to Polish needs came after conversations with Hopper and the Baptist World Alliance, said Cheyne, who also serves on the BWA's relief committee.

Cheyne said Hopper, who confirmed the need in conversation with Polish Baptist leaders, will distribute the funds in cooperation with West German Baptists for purchase of grain, oil for cooking, canned goods and other items.

Three board representatives were to meet as soon as possible with European Baptist leaders in Germany to discuss what to purchase in Europe and what to ship from the United States.

There is only one endeavor in which you can start at the top and that's digging a hole.



## Just for the Record



Melba Barrett, a former BSU summer missionary to Canada, recently shared her curios with RAs and GAs of First Church, Mize, after giving a slide presentation and a testimony concerning her mission work. George McNeese is the Mize pastor.



Puppeters find creative ways of sharing Bible truths at First Church, Mize.



PENNY LOFTON, First, Hattiesburg, was honored on completion of the rank of Queen Regent in Service as an Acteen member. The daughter of Mr. and Mrs. Cotton Lofton, she will serve as an Acteens leader during the coming year.

Slayden Church (Marshall) held a four-day Family Life Conference, Sept. 20-23. R. L. Mounts, director of Grace and Truth Ministries, Inc., Hixson, Tenn., conducted the sessions. Mounts applied the scriptures to everyday problems. This conference was well attended. Lee Castle is pastor.



ACTEENS at First, Hattiesburg, honored on obtaining the rank of Queen are (left to right): Shannon Tullios, Leslie Stephenson, Laura Chain, Lee Phillips, and Stephanie Stevens. Acteens leaders are Billy Faye Martin and Connie Daniels. Kathy Gray is Acteens director.

Harmony, Union County, near New Albany had a recognition time for three crusader R.A.'s who had completed the necessary work for age-group pins: Brad Baker, Russ Clayton, and Steve Smith. The crusader counselor is Chris Heaton and the pastor is Mike Smith.

Thirty-two youths and five adults from Grace Church, Vicksburg, traveled to Eureka Springs, Ark. recently to see the Passion Play. The pastor, H. B. Abel, reports, "Those who went came back home overflowing with joy from the blessings they received from seeing the play. The overall feeling was, 'We just did not really realize how much Jesus suffered for us.' Grace Church is looking forward to returning to Eureka Springs next year and is planning other trips for the youth in weeks to come."

## Homecomings

Ruleville Church is having homecoming Oct. 25. Jack Moore, former pastor, will preach at the morning worship service. Dinner will be served on the grounds. Special music, singing, and fellowship will be featured in the afternoon with Guy Reedy, former pastor, speaking at 2:30 p.m. Sunday School will begin at 9:45. A. M. (Sonny) Moore is pastor.

Algoma Church (Pontotoc) will have homecoming day Oct. 11 beginning with a worship service at 10:30 a.m. Former member David Poe of Lawrenceville, Ga. will deliver the morning message which will be followed with dinner on the grounds. Kenny Adair is pastor.

Central Church, Brookhaven, will have homecoming Oct. 18. Glen Schilling, director of missions, Simpson Association, will speak at the 11 a.m. service and Jerry and Jan Thomas will bring special music. Dinner will be served on the grounds. During the afternoon service, which begins at 1:30, the Central Churchmen will sing. Paul Wilson is the pastor.

Scotland Church, Winona, will celebrate homecoming on Oct. 11. Jimmy Dukes, pastor, Elysian Fields Church, New Orleans, La., and a former pastor at Scotland, will preach the morning message at 11. A covered dish dinner will follow in the fellowship hall.

Braxton Church will observe homecoming Oct. 11. Services will begin at 11 a.m. Lunch will be served in the activities building, followed by a period of fellowship. The annual meeting of the Braxton Cemetery Association will be held on that date at Calvary Church at 2 p.m. Foy Rogers, director, Cooperative Missions department, Mississippi Baptist Convention Board, is interim pastor.

Good Hope Church near Lena in Leake County will observe Harvest Day Oct. 11. Sunday School will begin at 10 a.m. Lamar Williams, pastor, will preach at the 11 a.m. service, and special music will be presented. Lunch will be served at the church. A program at 1 p.m. will honor Barney Jeffcoats, who recently retired as chairman of deacons, after 35 years service.

New Hope (Leake) will observe homecoming Oct. 11. Sunday School will be held at 10. Rutledge Courtney, who served as pastor at New Hope, 1952-54, and is now pastor of Dawson Street Church, Thomasville, Ga., will deliver the 11 a.m. message. Dinner-on-the-ground will follow. During the program which will begin at 1:30 p.m., recent church renovation will be dedicated. Gospel singing will be highlighted, and the church history will be read. James H. Young, Jr. is pastor and David Pickel is music director.

Oak Grove Church, Holmes County, will observe its 37th annual homecoming on Sunday, Oct. 11. Donny Clark, former pastor, will speak at the 11 a.m. service. Mrs. Chris Newman will direct the music. Mrs. Carol Ramage is the pianist. J. H. Burrell is the pastor.

Clear Branch Church, Rankin County, will have homecoming, Sunday, Oct. 11. The guest speaker will be Douglas McDonald. Sammy McDonald will be the guest song leader. The morning service will start at 11. Dinner on the ground will follow. There will be a gospel sing in the afternoon. Roger Lee is the pastor.

Gooden Lake Church, Belzoni, is planning homecoming for Sunday, Oct. 18, beginning at 10 a.m. Paul Broadway, former pastor, will bring the morning message. Wayne Pinkerton and his group will be singing in the afternoon. Lunch will be served. C. J. Townsend is pastor.

First Church, Pearl, will celebrate homecoming Oct. 25. T. W. Henderson will speak at the 11 a.m. service, and special recognitions will be made. Dinner on the grounds will be followed by special music and testimonies in the afternoon.

One Sunday each month has been set aside at Poplarville, First Church to celebrate its Centennial year. Homecoming Sunday is Oct. 11. James T. Horton of West Monroe, La., who served the church as pastor, 1942-1944, will be guest speaker. The order of service will be: 9:45 a.m. Bible study; 10:55 a.m. morning worship; noon, dinner at the church; 1:30 p.m. honor roll call, recognition of visitors, and sharing time. Robert Barnes is pastor.

Dry Creek Church (Rankin): Oct. 11; guest speaker will be William P. Davis of Jackson in the service at 11 a.m.; dinner on the ground will be served afterward. At 2 p.m. there will be a gospel singing. David Hopkins is pastor.

Wiggins Church (Leake): Oct. 17 at 7:30 p.m. there will be a concert by the Singing Hemphills of Nashville. The next day homecoming services begin at 10 a.m. with lunch served at noon. Carlton Jones is pastor.

Shelton Church (Jones): Oct. 11 Keith Cook will be guest speaker; R. V. Smith will be guest minister of music. Following the morning service will be dinner on the grounds at 12:30 followed by special entertainment. G. W. Smith is pastor.

Jayess Church: Oct. 18 with Bobby Speights as guest speaker; Sunday School is at 9:45, worship at 11 a.m., with lunch and an afternoon singing following. Lane Harris is pastor.

## Revival Dates

Carterville Church, Petal: Oct. 11-14; the "Cruse Family" leading the services; at 8:30 a.m., 11 a.m., and 7 p.m. on Sunday; at 7:30 p.m. on Monday, Tuesday, and Wednesday; Leiland Hogan, pastor.

Janice Church, Brooklyn: Oct. 11-14; 10 a.m. Sunday School, 11 a.m. revival services, 12 p.m. lunch and fellowship, 7 p.m. Monday-Wednesday revival services; Troy Sumrall, evangelist; Van C. Windham, pastor.

## Revival Results

Main Street Church, Mendenhall: July 19-24; Paul Wilson, Central Church, Brookhaven evangelist; James Davis, Main Street, music director; 21 for baptism. Gro by letter. Dewitt Mitchell, pastor, said, "Many stated that this was the greatest revival in the church's history and the greatest moving of God's Spirit they had witnessed."

## Staff Changes



Tony Wilkerson began his ministry as full-time minister of music and youth at Gaston Church on Sept. 1. His wife is Lynn Wilkerson, a native of Mississippi, who is employed at the North Mississippi Medical Center in Tupelo. They have two children: Amanda Leigh, 5, and Joshua Norman, 2. Wilkerson was born in Covington, Tennessee. He received a B.A. degree from Blue Mountain College, and attended Southwestern Seminary. He has served churches in Mississippi, Tennessee, and Texas.



First Church, Indianola, welcomed a new pastor and youth, Bobby Whittington, the first of September. Whittington and his wife, Angela, moved from Ripley; he was in school at Blue Mountain College and minister of music at Palmer Church. He has directed vocal groups at Mississippi Delta Junior College and Blue Mountain College. He is from Clarksdale.

Arlington Heights Church, Pascagoula, has called Lonnie Myrick as assistant pastor. Myrick, a native of Jones County, attended Jones County Junior College, Southeast Baptist College, Laurel and William Carey College. He has served a number of churches, his latest being Lighthouse Baptist Church, Pascagoula. Mrs. Myrick is the former Rose Holifield of Jones County. Myrick and his family, known as the "Rosetones," served through evangelism in local churches and area crusades. They are available for revivals and concerts, and may be contacted at Arlington Heights Baptist Church, Pascagoula, Howard Taylor, pastor.

Myrick  
Pascagoula. Mrs. Myrick is the former Rose Holifield of Jones County. Myrick and his family, known as the "Rosetones," served through evangelism in local churches and area crusades. They are available for revivals and concerts, and may be contacted at Arlington Heights Baptist Church, Pascagoula, Howard Taylor, pastor.

Pineview Church, Moss Point, has announced that Hampton Eggerton has accepted the call to become its pastor.

Eggerton attended the University of South Carolina and is a graduate of the New Orleans Seminary. He has had more than 25 years of experience in the pastorate and other related fields. His most recent pastorate was First Church, Bayou La Batre, Ala.

He has also served as executive director of the City Rescue Mission, Jacksonville, Fla., bus minister, First, Jacksonville, Fla., and minister of education and administrator of the Dauphin Way Church, Mobile, Ala.

Jerry Slonaker has accepted the pastorate of Ora Church, Collins, Covington Association. He moved there from Berea Church, Attala County. Slonaker is a graduate of Mississippi College and New Orleans Seminary.

Odus Jackson and his wife have moved to the pastorate of Zion Hill Church, Mississippi Association. Their address is Route 1, Liberty, MS 39645.

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# Bible Book Series

## Preparing for King's ministry

By Lewis Sewell, Pastor  
First, Oxford  
Matthew 3:1-17

John prepared the way for Jesus, and God acclaimed Jesus and His ministry.

I. The Ministry of John (3:1-12). The phrase "in those days" indicates a rather long period of time elapsed between the return of the infant Jesus from Egypt and the settlement of Jesus' family at Nazareth. In verse 1, the writer is saying that while Jesus was still living at Nazareth, John appeared in the wilderness of Judea.

Christian tradition is almost completely silent about what have been called "the hidden years" at Nazareth during which Jesus "grew in wisdom and stature." Then John the Baptist appeared.

Matthew assumes his readers are familiar with John, who had long been known as the Baptist. Nothing, therefore, is said of his previous history. John appeared as a preacher in accordance with the prophecy of Isaiah 40:3. John was divinely called to cry aloud to his fellow men, "Prepare the way of the Lord, make straight His paths."

This preparatory ministry of John is in all four Gospels. It is part of the earliest Christian tradition. The proclamation of the coming Messiah is distinct; and the coming has two results—redemption for those who are ready, and judgment for those who are not.

John's message was a message of repentance (v. 8). What is needed, according to John, for entrance into the Kingdom is repentance, a change of heart or a fundamental revolution in moral purpose. As a sign and seal of this fundamental change, John required all who came to him confessing their sins to submit to baptism.

"Kingdom of Heaven" occurs in the New Testament only in Matthew (32 times). The phrase "Kingdom of God" is used elsewhere in the New Testament and is used by Matthew four times. Both phrases mean the active, effective rule of God over his people. In a sense God has never lost his lordship, but sin and disobedience have prevented its realization in his world. Now, John announces God is about to establish his effective rule; those who repent and welcome God's Lordship will be blessed and secure; judgment will strike those who reject God's will.

In verse 7 John referred to Pharisees and Sadducees. Both were religious

groups, but had different views. But, both groups opposed Jesus. The Pharisees worked especially through the synagogue; they promoted earnest study of the Mosaic Law and careful obedience to it and to the oral tradition which interpreted it. They also believed in the resurrection. The Sadducees were the priestly party. Their leadership centered in the temple at Jerusalem. They did not believe in the resurrection.

In verse 9 John alludes to "stones." The context is this: The Sadducees and Pharisees had a formal outward response to God that was without deeds that express repentance and was therefore futile. Neither could they claim good ancestry as their connection with God. Physical descent from Abraham counts for nothing where repentance and obedience to God are lacking. God can reject such physical descendants and by His miraculous power raise up to Abraham other children of stone—ones who will be obedient. Even Gentiles could be saved.

In verse 11, John said that he baptized with water, but Jesus would baptize with the Holy Spirit. John was not baptizing them unto repentance. John was simply baptizing to bind the repenting ones to a new life, symbolized by immersion in water. But Jesus was coming to immerse them in an element far more potent—the Holy Spirit.

II. The Baptism of Jesus (3:12-17).

In verse 12, Jesus came to the River Jordan to be baptized by John. Why would Jesus want to be baptized? He did not need to repent. Others who were baptized by John confessed their sins first. Jesus had no sins to confess. He can approach the thought of Jesus only with reverence. Jesus never tells us when he became fully conscious he was Messiah. We can think, therefore, Jesus came to John as did others to enroll himself in the Kingdom. And because of his desire to identify with the Kingdom, submitted to baptism like other believers.

It was not until Jesus was baptized and thus identified with the Kingdom and "saw the Spirit of God coming down like a dove upon Him" that he realized he himself was the Messiah. The truth is finally brought home by the voice, which claimed him as unique. Hereafter, there could be no doubt in his mind. He was to be—the Messiah and had to bear upon himself the salvation of mankind. The descent of the Spirit of God on

Jesus inaugurated his ministry. This is not to imply that Jesus, though man, was any less divine before his baptism. He simply did not recognize his identity and purpose prior to the full recognition of God the Father.

Some have mistakenly tried to say the Spirit of God came upon and into Jesus only at his baptism and left him just before his death. The coming of the Spirit upon him publicly only marked the beginning of his ministry as Messiah.

The words of the heavenly voice are not an exact quotation, but they recall the words of Ps. 2:7 and Isa. 42:1 and reflect the identification of Jesus with the Messianic King of Ps. 2 and the Servant of Isa. 42.

Jesus knew when his ministry opened that he was the expected messianic leader of Israel, and that he must act in the spirit of the Servant of Isaiah 42. Whether Jesus already foresaw the suffering of that Servant as his inescapable role is not stated. One thing is clear. Jesus knew the Old Testament. He inevitably understood his mission in light of the scriptures. He must have realized what was coming.

## Moral majority debate is off

Dallas (EP)—The editor of two nationally distributed weekly religious newspapers headquartered here sent a letter last week challenging Jerry Falwell, leader of the "Moral Majority," to a public debate. Spurgeon M. Dunnam III, editor of *The Texas Methodist/United Methodist Reporter* and the *National Christian Reporter*, said his immediate reason for issuing the challenge to Falwell came as he "pondered and prayed" about the responses he had received to his editorial objection to the "grossly unfair and inappropriate public reaction on your part to President Reagan's nomination of Judge O'Connor to the U.S. Supreme Court. 'I am hereby responding to what I understand to be a call from God and challenging you to a public debate' focused on the issues of abortion and the appropriate role of Christian religious leaders in the appointment of governmental officials," he wrote.

## Baptist churches in Spain hold own property titles

By John M. Wilkes

DENIA, Spain—An historic action in church-state relations occurred here at the 29th Convention of the Baptist Union of Spain.

On August 27, the delegates took a vote which in effect fulfilled legal requirements to complete registration with the government of 32 of the Union's churches.

The convention vote ratifies a legal agreement entered into on May 13, 1981, which will also permit transfer of titles to these churches' buildings. The titles, held by the Southern Baptist Foreign Mission Board during an era when Spanish evangelical congregations were not permitted to hold property, now pass to the Union. The Foreign Mission Board took steps to release its ownership of the properties earlier this year.

Forty-one of the Union's 59 churches have "shown intent" to register, with the remaining 18 having thus far expressed refusal to do so.

The process of registration is not something accomplished overnight. This convention's action followed a lengthy period of discussion and preparation even after legal recognition became a possibility for evangelical churches.

Pedro Bonet-Such, pastor of the Bona Nova Baptist Church in Barcelona, was elected President of the Spanish Baptist Union at last year's convention, also held at Denia.

The election for this term brought far more than mere prestige or the usual tasks—demanding enough themselves—of presidential office.

Alone, in relation to the registration question, Pastor Bonet wrote 396 individual letters, four circular letters to churches, seven letters interpreting specific actions, eight statements in the Union monthly, *El Eco*, and 19 diverse informations.

He conducted 34 interviews, represented the Union at 62 judicial and commission meetings, made 11 local church visits and four associational visits for conferences with church legal representatives.

In addition, there were numerous legal documents to prepare, orientation sessions with church and Union leaders, and arrangement and review of church property titles.

The above log does not include travel or telecommunications.

But at last report, Bonet was alive and well . . . and still pastor of the Bona Nova church.

## James Landes to retire in Texas

DALLAS (BP)—James H. Landes, executive director of the Baptist General Convention of Texas since Jan. 1, 1974, has announced his intention to retire at the end of 1982.

Landes, who will be 70 in August 1982, tried to retire as director of the Southern Baptist Convention's largest state convention both in 1976 and 1978 but continued at the request of his executive board.

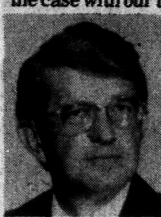
Membership in the state convention has grown from 2 million to 2.2 million during Landes' tenure and fully one-sixth of all Southern Baptists are in Texas. The state's Cooperative Program budget has grown in eight years from \$16.7 million to a 1982 proposed budget of \$45.4 million and Texas Baptists have started more than 1,000 churches and missions in that time.

## Devotional

### In all things

By Graham Hales, Chaplain  
Forrest General Hospital, Hattiesburg  
Romans 8:28

I like to read various biblical translations of my favorite verses. It helps me find new meanings and opens my spiritual eyes to new understandings. Such is the case with our text. The Greek text can be correctly translated, "We know that in everything God works for good with those who love him, who are called according to his purpose." Recently, it has been my privilege to see this vividly demonstrated in the life of a young man in our hospital.



A tragic accident occurred in which he was not responsible. But, he bore a tragic effect. Heroic efforts of the doctors saved his life. Yet, for this to be possible, both legs were amputated just below the knees.

### In Everything, God Works

As I began to visit this patient, my heart was filled with pain for him and anger at the situation that had caused him this loss? Where was God? Why do the innocent suffer? What does life hold for his future? Such thoughts are often asked deep in our hearts when we view or experience tragedy. Yet, the Word says God does work in everything and I believe the Word. The fundamental truth of the gospel of Jesus Christ is that God has visited and is continually present with His people on earth. This faith kept me looking for God's hand at work.

### God Works for Good

I did not first see God's hand at work. Rather, I heard the evidence of his power and presence through the voice of this youth and his family. There was pain, of course, both in body and spirit. Yet, far louder than the pain was the quiet peace and commitment to bring out of this experience the best possible for the future. The power of that witness touched nurses, doctors, countless others who ministered to this patient as especially did it touch deeply the heart of this chaplain. So much good has been done by the sincerity and simplicity of this witness that no human can begin to imagine the effective it will have on lives for years to come.

### With Those Who Love Him

What is the source of this witness? This young man loves God and has done so for a long time. His faith is solid, realistic, and contagious. The same solid relationship with God is seen in his parents. I believe it has been the solid foundation of faith built through their love of God through Christ that has enabled God to bring so much good out of this experience. It is exciting to imagine how much more good and how many more lives will be touched by the hands of God because of the faith and witness of three people, a young man and his parents. I wonder how much God can do in your life and mine if we seek now to love God more completely and be open to his every working!

## Life and Work Lesson

### God reveals himself as liberator

By Joel E. Haire, Pastor  
First Church, Crystal Springs  
Exodus 3:1-8, 10-12

A shopper found himself at a mall where the parking lot had apparently been re-designed. However, old arrows which gave directions for exiting the huge parking area could still be seen. As he drove away from the mall he began following the old arrows. One after one they led him to parking spaces with new curbing or to areas where grass and shrubs had been recently planted. Finally he realized that he must follow other directions if he wished to get out on the streets beyond the parking area.

When the children of Israel found themselves in Egyptian slavery there seemed to be no escape. They had no plan that would carry them to freedom. They had no liberator to lead them out of bondage. All of their arrows were pointing in the wrong direction. They faced nothing but barricades to freedom. A special presence and power were needed if they were to ever be free. It would take divine intervention.

While Israel experienced despair, God was at work. He was making preparation to deliver his people. Step by step through many years God's plan was unfolding.

God revealed himself as liberator to Moses and Israel. God is still at work in our world where he continues to reveal himself as liberator.

I. God Reveals Himself as Liberator Through His Choice of a Responsible Leader (3:1-4)

God had a special hand in Moses' life as a child. He provided the training Moses would need as his leader from those earliest years. Moses' adult years had also given him a wealth of training and experience. Now in Moses' fully mature years God had him ready to lead Israel out of bondage.

There was yet one giant step for Moses to take. He must recognize and respond to God's call. This call would come when he was alone with God.

Exodus 3:1 tells us that Moses led the flock to the back side of the desert. Even while Moses led the flock God was leading him to the place where he would lead the flock for their good and to provide for them. God was leading the man for an entire nation's good and to provide liberation for his people.

As God led Moses, he would change

his allegiance from leading animals to leading people. God led Moses to a higher calling than he could have ever found for himself.

God's call came in a flame of fire out of the midst of a bush. It is interesting to notice how Moses responded to the call:

1. "He looked" (3:2). Moses had been looking for a long time as God developed a plan for his life. He had looked at Pharaoh's court in all its splendor but he didn't find God's call there. He had looked at his own people in bondage but God's call didn't come there. All that Moses had seen was important to his call but it did not constitute his call. Only a direct encounter with God could thrust him into the field of service.

Never in all of his life had a look been so important as when Moses stood before the burning bush. If Moses had not looked he could have missed life's greatest opportunity.

2. "He said" (3:3). When Moses saw that the bush was not consumed he made a decision to further investigate the situation. This was an interruption in Moses' schedule. He had not planned to meet God in a burning bush that day. However, when he did meet God he knew it was important enough to merit his time and attention.

We miss some of life's greatest opportunities when we want instant Christianity and spirituality. It is possible to be impatient in our Christian lives. We may sing "Take Time to be Holy," and yet always be in a holy hurry. Consistent spiritual growth requires more than a fast Sunday School class and a short Sunday morning sermon.

3. "He saw" (3:3). Time and effort got results. God called. Moses answered. Moses stood on holy ground.

Once Jesus healed a blind man at Bethsaida. The man wanted Jesus to touch him, but that would have been a holy hurry. Instead Jesus, (1) took the man, (2) led him out of town, (3) put spit on his eyes, (4) touched them, (5) the man saw men as trees walking, (6) Jesus touched his eyes again and he saw clearly. That took time, but there is no doubt about it, the man stood on holy ground.

II. God Reveals Himself as Liberator at the Point of His People's Greatest Need (3:7-8)

God didn't just get a glimpse of the

need. It was consistently before him. He continually saw the need of his people. God saw more than a general need. He saw the hurt of his people. He saw where they hurt, why they hurt and how they hurt.

God was not removed from his people's needs. He knew the cruel attitude of the taskmasters. God knew how much it hurt when he saw those rough hands apply the rod to the backs of the children of Israel. He was there. God said, "I am come down to deliver them. . . ." (3:8).

Places of injustice, hatred, and persecution are not normal parts of God's dwelling place. God does not create this kind of atmosphere, neither does he want his people to be oppressed by such situations. God does not enter our bondage to indulge us in it, but to deliver us from it.

III. God Reveals Himself as Liberator by Calling For a Response to His Presence and Power (3:10-12)

Moses needed God's authority (3:10). God said, "I will send thee. . ." Going before Pharaoh would seem like an impossible task. Only God could make it possible. God could provide protection, courage, and wisdom. Moses would be marching under the banner of God's name rather than his own.

It was easy for Moses to see his own human limitations. The greatness of God's call only made them appear larger. Moses knew he could not carry out this task alone. All of the right things that were done would be of God. He would get the glory.

To be successful Moses needed to recognize God's power and submit to God's plan. He could not use his power for God's plan. Neither could he use God's power for his plan. The answer was obedience to God's plan in God's power to God's glory.

Santa Cruz, Bolivia—No nation has a corner on mission concern or mission action. Women of the Baptist Convention of Zimbabwe, the Southern African nation wracked in recent years by civil conflict, recently demonstrated their mission concern by sending money to the Baptist women of eastern Bolivia. In Western Bolivia, Bolivia Officers of the Women's Missionary Union in Bolivia decided to use the gift—\$27.28—to prepare a manual for the WMU and buy 100 manuals for counselors of the youth organizations.

## Uniform Lesson

### God's new covenant

By Jerry E. Oswalt, Pastor  
Second Avenue, Laurel  
Jeremiah 31:27-37

A covenant is an agreement between two or more parties. The persons involved in a covenant may either be equal or unequal. The covenants may either mutually decide on the terms or just one of them may decide. In God's covenants with people unequals are obviously involved and he alone sets forth the terms.

God has always worked with people through covenant relationships. There are two basic covenants between God and his people in the Bible. The first is the central covenant of the Old Testament Scriptures and is generally called the Old Covenant (Ex. 19:5-8).

There are five other agreements between God and people in the Old Testament Scriptures (Gen. 3:15; Gen. 9:9; Gen. 15:18; Num. 25:12, 13; II Sam. 7:13), but these are all integral to the Sinai covenant (Ex. 19:5-8) as either preparatory to or spin-offs from it. The second basic biblical covenant is that agreement between God and man which was enacted through the work of Jesus of Nazareth and is the subject of the whole of the New Testament Scriptures. It is generally known as the New Covenant, which was made necessary by the inadequacy of the Old (Heb. 8:6-8).

This is not to say that there was anything intrinsically wrong with the Old Covenant. Its only flaw was the unwillingness of people to abide by it (Rom. 7:12, 13; 8:3a).

Throughout her history, beginning with the making of the covenant at Sinai, Israel experienced the disciplinary hand of God because of her consistent failure to keep the terms of that agreement. The particular disciplinary experiences uppermost in the mind of Jeremiah were the defeat and captivity by pagans of both Israel (the northern kingdom) and Judah (the southern kingdom).

In our text God promised that he would make a new and more effective covenant with his people (Jer. 31:27-37).

I. Preparation for the New Covenant (31:27-30)

God promised to do two things in preparation for the making of the New Covenant. First, he promised to restore both Israel and Judah to their homeland (31:27-28). This promise was at least partially fulfilled prior to

the issuing of the New Covenant in the following ways: (1) Many of Judah's exiles returned after their release from Babylon beginning with the edict of Cyrus, king of Persia (Ezra 1); (2) Some of the people of Israel who survived the conquest and deportation by Assyria probably migrated to Judah and were assimilated into that nation, while later some descendants of those taken into captivity by the Assyrians returned to Jerusalem from their adopted countries for special religious festivals (Acts 2:5, 9).

Therefore, by the time of the institution of the New Covenant through Jesus of Nazareth (Lu. 22:15-17), there were people descended from both Israel and Judah residing in Palestine.

Secondly, God promised to restore the concept of individual responsibility for sins (31:29-30). Whether it was Adam and Eve in Eden (Gen. 3:12, 13), Judah in captivity (Ezekiel 18:1-3), or the Pharisee in the temple (Lu. 18:9-14), people have characteristically tried to escape personal responsibility for sins. It would be necessary, however, that people would assume such responsibility before they could enter into a right relationship with God through the New Covenant (I John 1:9; Lu. 18:13, 14).

II. Nature of the New Covenant (31:31-37)

The New Covenant was to be launched in the indefinite future (31:31). The phrase "days are coming" was a popular eschatological formula of Jeremiah and his successors. Some interpreters use the term eschatology (study of last things) to refer exclusively to events associated with the return of Christ. Others use it in a more general sense in reference to the overall work of Christ through the New Covenant.

Actually, eschatological phrases such as the one in question are used in both of the above ways in the Scriptures and the particular interpretation of each one depends on its context. The context of our phrase suggests the more general interpretation, pointing to a time which was fulfilled when Jesus established the New Covenant in his own blood (Lu. 22:20).

Furthermore, the New Covenant was to be distinctly different from the Old (31:32). As was suggested previously, the failure of the Old Covenant was not intrinsic but due instead to the unwillingness of people to maintain

commitment to it.

This unwillingness was apparently due to a lack of internal motivation or, to put it another way, a lack of heart to comply with God's Law. Jeremiah pinpointed this problem when he said, "the sin of Judah . . . is engraved on the tablet of their hearts" (17:1). The New Covenant was to overcome this flaw in man's nature.

Obviously, then, the New Covenant was to provide people with the internal motivation or the heart to obey God. God promised to accomplish this by writing his Law on their hearts (31:33). This, of course, was to be a spiritual transaction accomplished by the Spirit of God. Jesus described the same work of God's Spirit as being born again (John 3:3-8). Once this transformation took place, people under the New Covenant would reflect in their lives that they were truly God's people.

Also, through the New Covenant relationship people were to be pardoned from their sins and were to experience reconciliation with God whereby they would personally know him (31:34). With the barrier of sin removed by God's gracious forgiveness, people were to enjoy a wonderful personal relationship with God. No longer was he just to be known by a choice few, like Moses, who received special invitations into his presence. He, like his law, was to be a vital part of the life of all his people.

Finally, the New Covenant relationship between God and his people was to endure (31:35-37). God promised he would no more allow his people to slip from him than he would allow his cosmos to become chaos. It would be unimaginable that God would cast off his people under the New Covenant.

The New Covenant promises have been fulfilled in Jesus Christ. Through him our sins are forgiven, we know God personally, we are motivated from within to serve God, and we enjoy the abiding hope that he will keep that which we have committed unto him.

Southwest Pastors' Conference elected officers Sept. 21 in a meeting at Gloster. The new president is W. G. Dowdy, pastor of Cliff Temple Church, Natchez. Other officers are Glenn Mullins, pastor of Springfield Church, Natchez, vice president; Robert Jones, pastor of Washington Church, secretary.